

CHURCH RECORD.

"Go ye into all the world, and preach the gospel to every creature."—*St. Mark, xvi. 15.*

"And I saw another angel fly in the midst of heaven, having the Everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."—*Rev. xiv. 6.*

CONDUCTED BY

AN ASSOCIATION OF CLERGYMEN.

Vol. I. *Saturday, August 17, 1822.*

No. 9.

AFRICA.

By a passenger in the *Calypso*, recently arrived from the coast of Africa, we learn that our colonists at Cape Mesurado are very pleasantly situated, in the enjoyment of health and of the most favourable prospects. The country is fertile, and the natives are friendly. It is stated that the eyes of the Africans are becoming open to the importance of colonies. They say they know the slave trade is wrong, and that it must go down, and then,—they go on to ask,—“where shall we get tobacco, &c. &c.” naming articles that have now become necessary to them. “These people,” say they, “will supply us.” And the more intelligent among them are sensible of the very great advantages that must result to their country in other respects. At a palaver which took place a short time since, where were present a large number of kings and half kings, when one of the agents stated the superiority of our weaving, and the width of the cloth made in our looms, and promised to introduce such improvements into Africa, the head king was so much delighted that he took the agent in his arms in token of his joy. The chiefs are constantly expressing a desire for Americans or Europeans to come and live in their towns, and many of them envy king Peter the possession of our colony.

These facts are particularly interesting to us at this time, when our church is about to establish a mission school on the coast of Africa. We are glad to announce that the funds necessary to make that establishment are rapidly collecting, and there is every reason to believe the teachers will sail in the course of a few weeks. They are not expected to settle in the colony, but in some tribe of the natives; there to disseminate among the susceptible young the seed of the word, and, we hope, as instruments in the hands of Him “without whom nothing is strong,” there to train up a generation to worship at the foot of the cross. May the Lord speed the work to the glory of his holy name!

Vol. I.—*Church Record.*

Present State of the Missions in the Southern Pacific Ocean.

OTAHEITE.

There are on this island four missionary stations, viz. *Mata-vai, Wilks's Harbour, Bunaavai, Papara*. According to the latest accounts—

At *Matavai* there had been, previous to June 1820, 116 adults, and many children, baptized; weekly meetings were held with the different classes of persons, and schools both for adults and children were carried on.

At *Wilks's Harbour* 120 adults and 54 children had been baptized in the course of the year 1820. Here there are 69 communicants, and upwards of 100 persons candidates for that ordinance, who attend weekly meetings for instruction. There were in the schools at this place, 139 men, 83 women, 97 boys, and 63 girls. In June of this year, a native of irreproachable and humble conduct for two years died. Mr. Crook says of him—"The evening before he died, he assured me in stronger language than I can translate, that his one only desire was Jesus Christ, and that his only dependance was upon his death."

At *Bunaavai* more than 300 adults had been baptized, who were instructed weekly, and considered as candidates for the Lord's Supper. There were in the schools about 200 adults and 100 children. Here a church has been erected in the English style, built entirely by the people; it is large, having five doors and twenty-four windows. The people improve very fast in industry. The females of the mission have taught them to make bonnets and hats of a kind of grass which grows near the place, so that there is scarcely a woman in the congregation without a bonnet, or a man without a hat: some have begun to build themselves new houses, and almost every family has a large garden, the productions of which are luxuries to the Otaheiteans.

At *Papara* 280 adults and 14 children had been baptized. There were 27 communicants: and the school was attended by from 200 to 300 scholars.

INDIAN MISSIONS.

The Rev. William Goodell, destined to the Palestine mission of the American Board of Commissioners for Foreign Missions, has lately returned from visiting the missionary stations among the Cherokee and Choctaw tribes. The following statement of facts, made by him, in relation to the progress and general effects of civilization, and the preaching of the gospel

among these aborigines, will be read with much interest by all the friends of humanity.

“The American Board of Commissioners for Foreign Missions have three schools among the Choctaws, and three also among the Cherokees, and are now making preparations for a fourth school in each of those tribes. The children connected with those schools, not only receive the ordinary instructions of a school, but they are taught all the arts of civilized life. Indeed, to instruct them in all the arts of civilized life is deemed a very important part of their education. In both these tribes, much more good has been already accomplished by the missionaries, and much greater advances have been made by the natives towards civilization, than we should naturally suppose from reading the public journals. The missionaries have been exceedingly careful not to state things too favourably.—Many of the Cherokees and some of the Choctaws cultivate their lands with much regularity and industry; and, in regard to their dress, their manner of cooking food, their style of building, the furniture of their houses, &c. &c. they have adopted our customs throughout. Twenty Cherokees have united with the churches under the direction of the American Board, and about 20 have united with the Moravian and Baptist churches; making 40 in the whole, besides some white men, who have Cherokee families, and besides, also, some people of colour, who live in the nation. I was told that, among these 40 Cherokee converts, there had not been a single instance of intemperance, immorality, or any thing which required discipline or reproof. A large proportion of them are adults. Some of them are supposed to be more than seventy years of age. Two of them are Cherokee chiefs, one of whom signalized himself at the battle of the Horse Shoe, and for his bravery received from Congress a rifle, with a very handsome inscription on it; and the other is a man of great authority in his tribe. I spent a night with him. In the evening he called his family together, brought forward his family Bible, read a chapter himself in English, sung a hymn, in which we all joined, and offered the prayer himself; and in the morning called upon one of the brethren present to lead in the devotions of the family. Those of the professors of religion who can read, and many who are not professors, take some religious publication, and appear to know more about the religious state of our world—about our Sabbath schools, our revivals of religion, our Bible, Missionary, Education, and Tract Societies, than multitudes in our land, who have been connected with our churches for twenty years.

“I spent several nights with a Choctaw chief. He has learned to read. He takes the Boston Recorder, the Missionary

Herald, the Religious Intelligencer, and several political papers. He inquired, with a lively interest, how I had succeeded in my agency, what states I had visited, how the people of K. felt towards civilizing the Indians; and, when I had told him, he said he was glad the people of K. were becoming more civilized; and, indeed, the Choctaws and Cherokees generally appear to rejoice as much that we are coming to a better mind towards them, as we rejoice that they are coming to a better mind. The joy is mutual. This chief made many inquiries respecting Christian experience, what faith in Christ was, how a Christian felt towards the Saviour, how a Christian felt when he had an opportunity of making a good bargain, by using a little deceit or equivocation, and many other inquiries of the like nature. Ten in the evening, he brought forward, without any proposition from myself, his very elegant family Bible, and several hymn-books, to have family worship, and the same again in the morning. He joined in singing, and his little girls, that were eight and ten years of age, also joined; and I was told, that on the Sabbath he would appoint lessons from the Bible and from Sabbath school hymns, for his little girls to learn, and towards the close of the Sabbath he would hear them recite.

"I spent a Sabbath at Huntsville, a very considerable town in the state of Alabama, where I found a large flourishing Sabbath school in operation. In this Sabbath school I saw a Cherokee youth about eighteen years of age, who had formerly attended school at one of the missions in his nation, but is now living at Huntsville, with a pious family, learning a trade. He was one of the teachers in this Sabbath school. He had under his care a class of white boys, and, when I was in the school, he was hearing them say their prayers, their hymns, and their Bible lessons, and was tenderly and faithfully endeavouring to instil into their minds the principles of virtue, morality, and religion. He gave me a dollar for the Palestine mission--the first dollar, perhaps, he ever had in his life.

"At Creek Path, I saw Catherine Brown, the converted Cherokee, whose name is so familiar to all the American churches. She greatly exceeded my expectations. No person, not even a Cherokee, who should enter the mission family as a stranger, would in the least suspect but that she was one of the mission sisters from the north. She is not darker than half of our young ladies, and possesses prudence, discretion, and apparent piety, to a degree rarely to be met with. Not five years ago, she went to Brainerd, a vain, proud, ignorant, heathen girl, and used to sit on a seat with the little Cherokee girls, and try to spell "Baker," and to learn "Our Father, who art in Heaven."—Now she is a Christian of no ordinary attainments and usefulness; and has been the means of the conversion of her parents.

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two of her brothers, and three others of her near kindred. One of her brothers has since died—died in the triumphs of faith; the other brother is studying with a view to the ministry, and promises to be exceedingly useful to his nation. O, sirs, a holy joy is now lighted up in the countenances of that family, which will grow brighter and brighter through the countless rounds of infinite duration. Catherine gave me three dollars for the Palestine mission, and her ear-rings, which she used to wear when a heathen, which cost twelve dollars. She, with good Mrs. Potter, have been instrumental in forming among the Cherokee ladies, in her neighbourhood, a female cent society. They were at a loss how to dispose of their funds. Catherine was for aiding the mission among the Osages, with whom her own nation was then at war. Others, feeling their obligations to our churches for sending our sons and daughters to instruct them, were desirous of aiding us in the education of more pious young men for the work of the gospel ministry; and they accordingly paid over their funds to the Education Society, in the state of Tennessee—a fact which ought to put to the blush the many thousands in our country, who have as yet contributed nothing either for the education of our own pious young men, or for the conversion of any heathen tribe or nation on the face of the earth.

“The children of those schools make much greater progress than is common in our schools; and this for two reasons: 1st, More attention is paid to them; and 2d, They go to school on purpose to learn, and not as a matter of course. To these reasons, I may also add the fact, that many children apply for admission into the schools, and repeat the application with the most pressing and affecting importunity, but are rejected, because the missionaries are not furnished with the means of supporting them; of course, the children at school feel the importance of improving their privileges, lest they should be dismissed to make room for those who will improve them better. I heard a class of little girls, at Brainerd, recite in grammar, and I have never heard a class of boys or girls, in any school, recite better, or seem to understand the subject better, than those little girls, considering the time devoted to it. I saw also, at Brainerd, six little girls under the direction of one of the mission sisters, engaged, when out of school, in sewing; and I have never seen any ladies, of any age, in any part of our country, whatever might be their character for industry, who would sit and sew more steadily, than those little girls. They were dressed very neatly and cleanly, and made a very interesting appearance.

“All the missionaries declare, that the children of their schools are more modest and affectionate, and are more easily managed, than is common in our schools. One of the teachers

said, that when any mischief was done in school through the inattention or carelessness of the boys, and he inquired who did it, he never knew them to rise and say, 'I didn't do it, I didn't do it, John did it;' but one would rise in one part of the house, and say, very modestly, 'Sir, I did it;' another would rise in another part, and say, 'Sir, I helped him;' and then tell all how it was done, with as much sincerity, and honesty, and penitence, as you could desire. There is much of this sort of frankness among them.

"I went into the school at Elliot, and said to the boys:— 'Many of the children at the north are saving their money to establish schools, and procure books for the Choctaw children: I expect myself to go to Jerusalem, to establish schools for the poor ignorant children there, and I want you should become civilized and pious, as speedily as possible, that you may not only support your own schools in the Choctaw nation, but may aid me at Jerusalem, and may aid in sending the blessings of civilization and Christianity to the Chickasaws, Creeks, and other heathen tribes, and may also yourselves be prepared to go as missionaries, teachers, mechanics, and farmers.' The boys took the hint, and soon after I went out, they brought me a donation of above thirteen dollars for the Palestine mission. They obtained the money in this way:—when they are out in the field every morning in the week by such a minute, or when they have committed certain lessons in school, they are entitled to a certain premium; and when they fail, they forfeit something. There is, of course, debt and credit. Some had fifty cents placed to their credit, some more, and some less. All they had, they brought me: and some, who had recently paid away their ticket money to purchase a spelling-book, or Testament, or some article of clothing, came to the instructor, and begged him to advance as much money for them, as they could earn in this premium way, in three, four, or five weeks." [*Miss. Register.*]

FAVOURABLE PROSPECTS IN ASIA.

From the Missionary Register for February, 1822.

"The Calcutta Corresponding Committee of the Church Missionary Society, bear the following testimony to the effect of missionary labours:

"The wearing away of ancient prejudices, and increasing favourable disposition towards Christianity among the natives, in every place where missionaries are in habits of intercourse with them, is a preparing of the way for the reception of the gospel generally, at some future, perhaps not distant, period."

"A clergyman in the southern part of the peninsula, confirms this representation:—

"The minds of men are beginning to be enlightened. They see the folly of their own superstition; and, so far as they have the means of knowledge, they perceive the excellency of Christianity.

"All that I have seen leads me to conclude, that the time is not far distant, when the plant of the gospel will flourish throughout all India. In this respect, however, time must be counted, not as man counts it, but as God. We ought not to expect the progress to be more rapid than in the primitive times of Christianity."

"We add, on this subject, the testimony of Mr. Ward:—

"A moral revolution, more grand and important, has taken place in British India, within the last twenty years, than is, perhaps, to be found in all the annals of the church, the apostolic times excepted. "And still it spreads:" the translations are daily advancing—education is extending its operations in the most rapid manner—and converts from these heathens are almost daily added to the Christian church—and these converts bring their books and their gods, and cast them to the moles and to the bats, and renounce their *covenant with death*. Christian villages, composed wholly of native converts, have been contemplated; and every thing indicates the approach of a vast change in the appearance of this spiritual desert—a change full of promise to all the teeming millions of Asia."

One of the most important events connected with the propagation of Christianity in India, is the recent establishment of the Mission College, in the vicinity of Calcutta, under the auspices of the venerable "Society for propagating the Gospel in Foreign Parts," and to be conducted under the immediate superintendence of the Bishop of Calcutta, the celebrated Dr. Middleton. The chief objects of the establishment, are the reception of missionaries sent by the society, and the instruction of such natives as may be willing to avail themselves of its advantages, for the purpose of qualifying themselves to act as efficient missionaries for the conversion of their countrymen.

In relation to this college, the Bishop thus expresses himself:—

"In the interval which has elapsed, since he first proposed the college, all the reflection, which he has been able to give to the subject, tends to confirm him in the belief that the outline which he had offered was generally correct, and in the hope that

the Divine Providence will further the design, and bring it to a happy issue.

"In saying this, however, he does not mean that the work of conversion may be expected to proceed with great rapidity. This would be too sanguine a view of the case, when we know what impediments stand in the way; but means must still be employed to attain an end, which is also known to be among the gracious purposes of the Almighty.

"In the college, all human means, so far as they have hitherto suggested themselves, will be combined; while it will furnish the means of acting upon system, and of being ready to take advantage of any honourable circumstances which may arise.

"Great good, indeed, in the ordinary course of Providence, may be expected from an institution, which, in such a country as India, is directed to the diffusion of Christianity in its purest form, and to the advancement of all subsidiary knowledge, though it be impossible to ascertain the precise measure of the benefit, or the moment when it shall first be felt."

It ought to be mentioned, as well for the purpose of duly signaling splendid instances of munificence, as for stimulating our efforts in the missionary cause, that in consequence of an application by "The Society for propagating the Gospel," authorized by the king's letter, there was collected from the people of England for the above object, £45,000 sterling. Besides this generous sum, the British and Foreign Bible Society have voted £5,000 sterling; the Church Missionary Society £5,000 sterling, besides £1,000 sterling annually; £5,000 sterling from the Christian Knowledge Society: making a grand total, exclusive of the annual pledge from the Church Missionary Society, of about \$250,000.

The Sermon preached by the Rev. Mr. Montgomery before the convention of the church of this diocese in May last, has been recently published by Messrs. S. Potter & Co. of this city.

The CHURCH RECORD is printed on eight octavo pages, and published every Saturday. The price is *One Dollar a year*, payable in advance; and until this condition shall have been complied with, the Record will not be sent to any subscriber.

☞ All letters on the subject of the work must be *post paid*.

Published by E. LITTELL, No. 88, Chestnut Street, Philadelphia—and in Trenton; and in New York, by R. NORRIS HENRY, 129 Broadway.

Clark & Raser, Printers, Philadelphia.